

Tehillim / Psalms 3 | ספר תהילים ג

MATSATI.COM Ministry | <http://www.matsati.com>

David and Absalom

This week's study is from *Tehillim / Psalms 3: 1-9*. The Psalm begins by stating this is “A Psalm of David, when he fled from the presence of his son Absalom.” Historical events are often used as the motivation for the writing of a particular Psalm. David is crying out to the Lord saying ב יהנה מה-רבו צרי רבים קמים עלי: “3:1 O Lord, how my adversaries have increased! Many are rising up against me.” David then says ג עלי: 3:2 Many are saying of my soul, ‘There is no deliverance for him in God.’ Selah. (NASB) Who was David speaking of when he said that many are saying of his soul that there is no deliverance for him in God? Here David is addressing his complaint about his situation to God and that there are many who trouble him. There are people who even taunt him saying there is no help even from God (see 2 Samuel 16:5-14). Following these statements, is an expression of comfort that David had received from the Lord in the past. God’s protection in the past leads him to realize that the Lord is his shield (מגן) and his glory (כבוד), that the Lord God is the One who is able to lift up his head (וימרים ראשי). David then declares that the Lord has indeed heard his cry and enabled him to sleep and awake ה קולי: 3:4 I was crying to the Lord with my voice, And He answered me from His holy mountain. Selah. 3:5 I lay down and slept; I awoke, for the Lord sustains me. (NASB)) As a result of the Lord’s past actions, David knows that the He is with him and this gives him a renewed courage to face his enemies (2 Samuel 18:7) even though they number in the thousands (*Tehillim / Psalms 3:3-6*). The Psalm ends with the acknowledgment of God as the source of Salvation and blessing for His people (*Tehillim / Psalms 3:7-8*). Looking at the Hebrew Scriptures, it is interesting that in the peoples statement in *Tehillim / Psalms 3:2/3* the English translation says David wrote that many are saying to his soul that there is no deliverance for him in God. The Hebrew text states אין ישועתה that “there is no salvation” using the word Yeshua (ישועתה) to describe the very thing the people are saying God is incapable of doing, to save David’s soul from death. David ends by declaring “salvation” (Yeshua, הִישׁוּעָה) is from the Lord. Contained within the Scriptures, we know that God saves and He does so in and through His Messiah Yeshua.

עברית Hebrew	ארמי Aramaic	ελληνικός Greek
<p>ספר תהלים פרק ג</p> <p>א מְזֹמֵר לְדָוִד בְּבָרְחוֹ מִפְּנֵי </p> <p>אֲבִישָׁלוֹם בְּנוֹ: ב יְהוָה מֶה-רְבוּ צָרֵי</p> <p>רְבִים קָמִים עָלַי: ג רְבִים אֲמָרִים</p> <p>לְנַפְשִׁי אֵין יְשׁוּעָתָה לּוֹ בְּאֱלֹהִים</p> <p>סְלָה: ד וְאַתָּה יְהוָה מְגֹן בְּעַדִּי</p> <p>כְּבוֹדִי וּמְרִים רֵאשִׁי: ה קוֹלִי אֶל-</p> <p>יְהוָה אֶקְרָא וַיַּעֲנֵנִי מִהַר קִדְשׁוֹ סְלָה:</p>	<p>סמר טוביה פרק ג</p> <p>א תושבחתא לדוד במיערקיה מן</p> <p>קדם אבשלום בריה: ב יהוה</p> <p>כמה סגיאין סגיעין מעיקי סגיעין</p> <p>דקיימין עלי: ג סגיאין סגיעין</p> <p>אמרין לנפשי לית פורקניה ליה</p> <p>באלוה באלהא לעלמין: ד ואנת</p> <p>יהוה תריס עלי יקרי איקרי ומרים</p> <p>ומרום רישי:</p>	<p>ΨΑΛΜΟΙ 3</p> <p>3:1 ψαλμος τω δαυιδ οποτε</p> <p>απεδιδρασκεν απο προσωπου</p> <p>αβεσσαλωμ του υιου αυτου</p> <p>3:2 κυριε τι επληθυνθησαν οι</p> <p>θλιβοντες με πολλοι επανιστανται</p> <p>επ' εμε 3:3 πολλοι λεγουσιν τη</p> <p>ψυχη μου ουκ εστιν σωτηρια</p> <p>αυτω εν τω θεω αυτου διαψαλμα</p>

<p>ו אָנִי שָׁכַבְתִּי וְאִישָׁנָה הִקְצִיצוּתִי כִּי יְהוָה יִסְמְכֵנִי: ז לֹא-אֵירָא מִרְבָּבוֹת עִם אֲשֶׁר סָבִיב שָׁתוּ עָלַי: ח קוֹמָה יְהוָה הוֹשִׁיעֵנִי אֱלֹהֵי כִּי-הִפִּיתָ אֶת-כָּל-אֵיבֵי לִחְיֵי שִׁנֵּי רָשָׁעִים שְׁפָרְתָּ: ט לִיהוָה הִישׁוּעָה עַל-עַמְּךָ בְּרַכְתָּהּ סֵלָה:</p>	<p>ה קלי קדם יהוה אצלי יקביל צלור- תי מן טור בית מוקדשיה לעלמין: ו אנא שכיבית ודמכית איתערית מטול דיהוה סמיך יתי: ז לא אידחל ממצותא מרבוון דעם עממין דחזור חזור אתכנשו עלי: ח קום יהוה פרוק יתי אלהי ארום מחיתא ית כל בעלי דבבי על ליסתהון ככי רשיעי תברתא: ט מן קדם יהוה פורקנא על עמך ברכתך לעלמין:</p>	<p>3:4 συ δε κυριε αντιλημπτωρ μου ει δοξα μου και υψων την κεφαλην μου 3:5 φωνη μου προς κυριον εκεκραξα και επηκουσεν μου εξ ορους αγιου αυτου διαψαλμα 3:6 εγω εκοιμηθην και υπνωσα εξηγηρθην οτι κυριος αντιλημψεται μου 3:7 συ φοβηθησομαι απο μυριαδων λαου των κυκλω συνεπιτιθεμενων μοι 3:8 αναστα κυριε σωσον με ο θεος μου οτι συ επαταξας παντας τους εχθραινοντας μοι ματαιως οδοντας αμαρτωλων συνετριψας 3:9 του κυριου η σωτηρια και επι τον λαον σου η ευλογια σου (LXX)</p>
<p>Tehillim / Psalms 3 A Psalm of David, when he fled from the presence of his son Absalom. 3:1 O Lord, how my adversaries have increased! Many are rising up against me. 3:2 Many are saying of my soul, ‘There is no deliverance for him in God.’ Selah. 3:3 But You, O Lord, are a shield about me, My glory, and the One who lifts my head. 3:4 I was crying to the Lord with my voice, And He answered me from His holy mountain. Selah. 3:5 I lay down and slept; I awoke, for the Lord sustains me. 3:6 I will not be afraid of ten thousands of people Who have set themselves against me round about. 3:7 Arise, O Lord; save me, O my God! For You have smitten all my enemies on the cheek; You have shattered the teeth of the wicked. 3:8 Salvation belongs to the Lord; Your blessing be upon Your people! Selah. (NASB)</p>	<p>Toviyah / Psalms Chapter 3 3:1 A psalm of David, when he fled from the presence of Absalom his son. 3:2 O Lord, how many are my oppressors, many who arise against me. 3:3 Many say to my soul, “There is no redemption for him in God forever.” 3:4 But you, O Lord, are a shield over me, my glory and the one who raises my head. 3:5 I pray [with] my voice in the presence of the Lord; he will accept my prayer from the mount of his sanctuary forever. 3:6 I lay down, and I slept; I awoke, because the Lord sustains me. 3:7 I will not be afraid of the strife of people who have gathered against me all around. 3:8 Arise, O Lord, redeem me, O my God; for you have struck all my enemies on their cheek, you have broken the teeth of the wicked. 3:9 Redemption is from the presence of the Lord; your blessings are to your people forever. (EMC)</p>	<p>Tehillim / Psalms Chapter 3 A Psalm of David, when he fled from the presence of his son Abessalom. 3:1 O Lord, why are they that afflict me multiplied? many rise up against me. 3:2 Many say concerning my soul, There is no deliverance for him in his God. Pause. 3:3 But thou, O Lord, art my helper: my glory, and the one that lifts up my head. 3:4 I cried to the Lord with my voice, and he heard me out of his holy mountain. Pause. 3:5 I lay down and slept; I awaked; for the Lord will help me. 3:6 I will not be afraid of ten thousands of people, who beset me round about. 3:7 Arise, Lord; deliver me, my God: for thou hast smitten all who were without cause mine enemies; thou hast broken the teeth of sinners. 3:8 Deliverance is the Lord’s, and thy blessing is upon thy people. (LXX)</p>

The first thing that catches our attention while reading through *Tehillim / Palms 3* is the numbering of the verses. This is the first of a large number of the psalms that contain superscriptions describing the contents of the Psalm and the author, and, it is generally assumed, in some cases, the melodies to which they were sung during the services in the Beit HaMikdash (בית המקדש, Temple in Jerusalem). In Jewish tradition, in the transmission of the Hebrew bible, these superscriptions are considered separate verses hence the reason there are 9 verses in the Hebrew bible. The English translation on the other hand, the first verse from the Hebrew bible become a superscription (description) of the Psalm. These superscriptions are not considered verses in the English translations. Therefore, in the English translations the numbering scheme when comparing the two are offset. This is an odd translational feature of the English versions of the Scriptures and should be kept in mind while referencing the Masoretic text. Therefore, when studying many verses from the Psalms that are referenced in the Apostolic Writings note that the verse numbers in our English translations are offset by one or two verses with respect to the Hebrew text.

Outline

1. The Psalmist complains of his many enemies (3:2-4)
2. The Psalmist expresses confidence in God's ability to answer prayer (3:4-5)
3. The Psalmist trusts fully in God (3:6-7)
4. The Psalmist prays for God's victory (3:8-9)

The word “Selah” (סְלָה)

The word “Selah” (סְלָה) is used three times in *Tehillim / Psalms 3* in verses 3, 5, and 9. In the 5 books of the Psalms the word Selah is used 71 times and a further three times in the book of *Habakkuk 3:3, 3:9, 3:15*. The etymology of the word and the precise significance of its use is unknown. Brown Driver and Briggs says the word סְלָה means “weight, measure” or “forgive, pardon” and does not discuss its use within the Psalm. The word Selah is used sometimes at the end of a section (3:3, 5) or at the end of a Psalm (3:9), and sometimes at the end of a quotation (*Tehillim / Psalm 44:9*). At other times the use of Selah has no apparent reason. The one factor that seems to be fairly certain is that the term had some kind of musical significance with respect to the singing of the Psalm or to the musical instruments. The word Selah is used in the Psalms that have titles identifying them as of David or the Levitical singers, and to the musical directors. Some theories on the meaning of Selah are as follows (i) the Hebrew term might be taken to imply a pause or instrumental interlude or to mean “louder”, (ii) the Palestinian Jewish tradition as represented in the Targum and followed by some early Christian interpreters such as Jerome, took the term to mean “forever” but this etymological basis can not be found, and (iii) the term is understood as referring to points in the use of the song in the context of worship at which the congregation prostrated themselves on the ground in worship to God. (*Word Biblical Commentary, Volume 19, Psalms 1-50, 2nd Edition, by Peter C. Craigie and Marvin E. Tate, Thomas Nelson Inc, 2004, p.76*) It is commonly said that the word סְלָה is from the root word סָלַל meaning “to raise, lift up” and hence has the meaning to raise the voice or sing louder. Peter Craigie states that in light of the current knowledge on the word סְלָה no precise significance can be attributed to this word. One thing though is that this word can be used to remind the reader that the Psalms were originally sung along with a musical instrument. It is interesting in the LXX the word סְלָה is translated using the Greek word διαπαυμα meaning “pause.” This adds support for the word as a reference to a musical pause, perhaps it was used to notify the persons singing to pause between phrases contained within the Psalm.

Trusting fully in the Lord

In Masoretic text, the scriptures say: **ג רַבִּים אֲמָרִים לְנַפְשִׁי אֵין יְשׁוּעָתָהּ לּוֹ בַּאֲלֹהִים סְלָה:** that “many say to my soul there is no salvation for him in the Lord.” Note that in the English translation the Scripture says there is no “redemption.” Also, the Greek translation (LXX) uses the word σωτηρια meaning “redemption, deliverance” to translate the Hebrew word יְשׁוּעָתָהּ (yeshuatah) meaning “salvation.” This is interesting because the Scriptures are saying that David's oppressors are telling him there is no salvation in the Lord God Almighty. The Aramaic translation uses the words לית פורקניה meaning “there is/are not redemption/salvation” these adversaries are trying to discourage David by attacking the Lord and His salvation. It is interesting that the word ישוע (Yeshua, Jesus) is used twice here in this Psalm as a reference to the Lord's Salvation. *Shemot / Exodus 14:13* states **יג וַיֹּאמֶר מֹשֶׁה אֶל-הָעָם אֶל-תִּירְאוּ הַתִּיצְבוּ וַיִּרְאוּ אֶת-יְשׁוּעַת**

14:13 But Moses said to the people, 'Do not fear! Stand by and see the salvation of the Lord which He will accomplish for you today; for the Egyptians whom you have seen today, you will never see them again forever. (NASB) The 5 books of *Tehillim / Psalms* uses this word “Salvation” (ישוע, Yeshua, Jesus) 20 times, the book of Isaiah lists the word 18 times, and there are many more references to this word throughout the Tanach. Studying the use of this word throughout the Tanach, its meaning is that of “*deliverance, preservation, safety, and salvation*” all in one. The word ישוע is used to refer to deliverance from the molestation of enemies, in an ethical sense which concludes to the soul’s safety or salvation, of Messianic salvation, and of a future salvation that includes the blessings of God. The blessing of God coupled with His Salvation is indicated in verse 9 of *Tehillim / Psalm 3* that says: לַיהוָה הַיְשׁוּעָה עַל-עַמֶּךָ בְּרַכְתָּךְ סְלָה: “*The salvation of the Lord is upon Your people Your blessing, Selah.*” Examining the Scriptures on the use of the word “Yeshua” looking at the Hebrew concordance of the NASB, the word Yeshua (יְשׁוּעָה) occurs 79 times out of 77 verses. A short survey of select verses from the Hebrew names version of the Bible shows the following.

Shemot / Exodus 15:2

YHWH is my strength and song, He has become my Yeshu`ah: This is my Elohim, and I will praise him; My father’s God, and I will exalt him.

ב עֲזִי וְזַמְרַת יְהוָה-לִי לִישׁוּעָה זֶה אֱלֹהֵי אֲבִי וְאַרְמְזָמְנָהוּ:

Tehillim / Psalms 20:5

We will triumph in your Yeshu`ah. In the name of our Elohim we will set up our banners: May YHWH grant all your requests.

ו נִרְנְנָה | בִּישׁוּעָתְךָ וּבְשֵׁם-אֱלֹהֵינוּ נִדְגַל יִמְלֵא יְהוָה כָּל-מִשְׁאֲלוֹתֶיךָ:

Tehillim / Psalm 35:3

Brandish the spear and block those who pursue me. Tell my soul, “I am your Yeshu`ah.”

ג וְהִרְקַחַת חַנִּית וּסְגַר לְקִרְאֵת רִדְפֵי אָמַר לְנַפְשִׁי יִשְׁעָתְךָ אָנֹכִי:

Tehillim / Psalms 35:9

My soul shall be joyful in YHWH. It shall rejoice in his Yeshu`ah.

ט וְנַפְשִׁי תִגִּיל בַּיהוָה תִּשְׂשֵׁשׁ בִּישׁוּעָתוֹ:

Tehillim / Psalms 53:6

Oh that the Yeshu`ah of Yisra`el (Israel) would come out of Tziyon (Zion)! When Elohim brings back the captivity of his people, Then Ya`akov (Jacob) shall rejoice. Yisra`el shall be glad.

Tehillim / Psalms 118:15

The voice of rejoicing and Yeshu`ah is in the tents of the righteous. “The right hand of YHWH does valiantly.

Isaiah 52:10

YHWH has made bare his holy arm in the eyes of all the nations; and all the ends of the eretz (earth) have seen the Yeshu`ah of our Elohim.

י תִּשְׂרַף יְהוָה אֶת-זְרוּעַ קִדְשׁוֹ לְעֵינֵי כָל-הַגּוֹיִם וְרָאוּ כָל-אֶפְסֵי-אָרֶץ אֶת יִשׁוּעַת אֱלֹהֵינוּ:

Isaiah 62:1

For Tziyon's (Zion's) sake will I not hold my shalom, and for Yerushalayim's (Jerusalem's) sake I will not rest, until her righteousness go forth as brightness, and her Yeshu'ah as a lamp that burns.

א למען ציון לא אֶחְשָׁה וּלְמַעַן יְרוּשָׁלַם לֹא אֶשְׁקוּט עַד-יֵצֵא כְנֹגַהּ צְדָקָה וְיִשׁוּעָתָה כְּלָפִיד יִבְעֵר:

The people of the Scriptures (in the Scriptures and in the 1st Century) who study the Torah and the prophetic literatures in the Bible knew the name of the Messiah, it was given many times and this is the reason the Angel said in *Matthew 1:21* 'She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins.' (NASB). When Joseph and Mary took Yeshua to be circumcised at the Temple in Jerusalem Simeon said "my eyes have seen Your Salvation." Did Simeon remember the Psalm of David that says ט לִיהִנֶּה הַיְשׁוּעָה עַל-עַמֶּךָ "The salvation of the Lord is upon Your people Your blessing, Selah?"

ספר לוקוס פרק ב פסוק כט-לב

כט עתה תפטר את עבדך כדברך אדני בשלום: ל כי ראו עיני את ישועתך: לא אשר הכינות לפני כל העמים: לב אור לגלות עיני הגוים ותפארת ישראל עמך:

Luke 2:29-32

2:29 'Now Lord, You are releasing Your bond-servant to depart in peace, According to Your word; 2:30 For my eyes have seen Your salvation, 2:31 Which You have prepared in the presence of all peoples, 2:32 A Light of revelation to the Gentiles, And the glory of Your people Israel.' (NASB)

When Simeon come up to Joseph and Mary I an certain he asked them His name, and they told him "Yeshua" and the spirit came upon him and he spoke those words having seen the "salvation" of God. When we survey the Scriptures on the word "Yeshua" we learn that the Lord God is our Yeshua (Salvation) (*Shemot / Exodus 15:2*), we will triumph in Yeshua (*Tehillim / Psalms 20:5*), we will rejoice in Yeshua (*Tehillim / Psalms 35:9*), Yeshua would come out of Zion (*Tehillim / Psalms 53:6*) which is consistent with God establishing His Messiah upon the holy mountain of Zion (*Tehillim / Psalms 2:4-7*), the righteous will rejoice in Yeshua (*Tehillim / Psalms 118:15*) in the power of God, the nations have seen the power of God's Salvation (Yeshua) (*Isaiah 52:10*) in the resurrection of His Messiah, and for Zion's sake and Jerusalem's the Lord does not rest until His righteous ones go forth in Yeshua like the lamp that burns (*Isaiah 62:1*). Remember Yeshua's words to his disciples following the Beatitudes (*Matthew 5*) that his followers are to be a light unto the world because we are in Him (Yeshua). The Scriptures say that God is our strength in Yeshua, we triumph in Him, we rejoice in Him, we have seen His power, His glory, His salvation, in only a few Scriptures from the Tanach we realize that it is in Him, in the Messiah, in Yeshua the Lord God Almighty sustains us! Just as David said: אָנִי שָׁכַבְתִּי וְאִישָׁנָה הִקִּיצוּתִי כִּי יְהוָה יִסְמְכֵנִי: 13:5 *I lay down and slept; I awoke, for the Lord sustains me.* (NASB) What is it about this sustaining power of God that we can learn from these Scriptures that are directing us to Yeshua the Messiah? The Torah has a lot to add to our understanding of the Messiah of God.

Turn to Parashat Vayelech (*Devarim / Deuteronomy 30:21-31:30*). Remember what is happening in this portion of Scripture? Moshe is writing about the future generations, the people will rebel and be driven from the land in captivity in the nations. When the people come to their senses, after having been scattered to the nations in rebellion, and remember the Lord their God, that He will restore them from captivity and have compassion (mercy, וְרַחֲמֶךָ) and gather the people from all the nations. (*30:1-3*) In this repentant-

remembrance of the Lord God, He will **וּמַל יְהוָה אֶלְהֵיךָ אֶת-לִבְּךָ וְאֶת-לִבְבֵי זַרְעֶךָ לְאַהֲבָה אֶת-יְהוָה אֱלֹהֶיךָ** and **וּמַל יְהוָה אֶלְהֵיךָ אֶת-לִבְּךָ וְאֶת-לִבְבֵי זַרְעֶךָ לְאַהֲבָה אֶת-יְהוָה אֱלֹהֶיךָ** 30:6 *‘Moreover the Lord your God will circumcise your heart and the heart of your descendants, to love the Lord your God with all your heart and with all your soul, so that you may live. (NASB)* The scriptures use the term “*uncircumcised heart*” as a reference to those whose stubbornness and pride make it impossible to obey God’s Mitzvot (Commandments). The uncircumcised heart does not submit to God’s will and it is a person’s uncircumcised heart that guides and directs the will. This promise of God to circumcise the heart of His people results in an inward change that facilitates the removal of the flesh from one’s will allowing the Spirit of God to direct him or her. In *Devarim / Deuteronomy 10:16* God commands us to circumcise our own hearts (**וּמַלְתֶּם אֶת עֵרְלֹת לִבְבְּכֶם**) but here (30:6) God says that He will circumcise our hearts (**וּמַל יְהוָה אֶלְהֵיךָ אֶת-לִבְּךָ וְאֶת-לִבְבֵי זַרְעֶךָ**). In a similar manner, God says that He will cross over into the Promised land ahead of you (**יְהוָה אֶלְהֵיךָ הוּא | עֹבֵר לְפָנֶיךָ הוּא-יְשׁוּעָה אֶת-הַגּוֹיִם**) and Salvation (Yehoshua, **יְהוֹשֻׁעַ**, Joshua) will cross over ahead of you as the Lord has spoken (**הָאֱלֹהִים מְלַפְּנֶיךָ**) indicating the people’s role in taking the land. Can you see the parallels here that the Salvation (Yeshua) of God will go before the people? If we step out to make the initial effort in faith towards repentance, no matter how feeble, God receives the effort with joy and in His power He works miracles.

In *Devarim / Deuteronomy 31:7*, the Lord tells us that Salvation (Yehoshua, **יְהוֹשֻׁעַ**, Joshua) will go out before the people into the Promised Land. According to this text Joshua (**יְהוֹשֻׁעַ**) is a type of Messiah for the children of Yisrael. Appropriately, Joshua’s name (Yehoshua, **יְהוֹשֻׁעַ**) means “*Salvation*” indicating Joshua’s role in going with the people into the land and bringing them into their inheritance (**כִּי אֶתְּהָ תָבוֹא** אֶת-הָעָם הַזֶּה אֶל-הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתָּם).

<p>פרשת נצבים-וילך ספר דברים פרק לא פסוק ז ז וַיִּקְרָא מֹשֶׁה לַיהוֹשֻׁעַ וַיֹּאמֶר אֵלָיו לְעֵינַי כָּל-יִשְׂרָאֵל תִּזְק וַאֲמַץ כִּי אֶתְּהָ תָבוֹא אֶת-הָעָם הַזֶּה אֶל-הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתָּם לְתֵת לָהֶם וְאֶתְּהָ תִּנְחַלְנָה אוֹתָם:</p>	<p>Devarim / Deuteronomy 31:7 31:7 Then Moses called to Joshua and said to him in the sight of all Israel, ‘Be strong and courageous, for you shall go with this people into the land which the Lord has sworn to their fathers to give them, and you shall give it to them as an inheritance. (NASB)</p>
---	---

Unlike Moshe who gave the Torah (God’s instruction/Law) and led the faithless people back into the desert, Joshua (Yehoshua, **יְהוֹשֻׁעַ**) functions as a “*type*” of Messiah (savior) who was able to lead the people into the Promised Land.

<p>פרשת נצבים-וילך ספר דברים פרק לא פסוק כג כג וַיִּצַו אֶת-יְהוֹשֻׁעַ בֶּן-נּוּן וַיֹּאמֶר תִּזְק וַאֲמַץ כִּי אֶתְּהָ תָבוֹא אֶת-בְּנֵי יִשְׂרָאֵל אֶל-הָאָרֶץ אֲשֶׁר-נִשְׁבַּעְתִּי לָהֶם וְאֲנֹכִי אֶהְיֶה עִמָּךְ:</p>	<p>Devarim / Deuteronomy 31:23 31:23 Then He commissioned Joshua the son of Nun, and said, ‘Be strong and courageous, for you shall bring the sons of Israel into the land which I swore to them, and I will be with you.’ (NASB)</p>
--	---

In *Devarim / Deuteronomy 31:23*, God reassures Yehoshua that this is the land that He had sworn to the sons of Yisrael to bring them back into the land again. Here in this verse, the Lord says **וְאֲנֹכִי אֶהְיֶה עִמָּךְ** “*and I will be with you.*” The Targum Onkelos (Aramaic translation) states **וְיָמִימֵרִי יְהִי בְּסַעֲדָךְ** meaning “*and my Memra (Word) will sustain you.*” Here the Aramaic word “*ve’saadakh*” from the root word “*sead*” **סַעַד** means “*support or sustain.*” Here the translators of the Aramaic text understood that the Lord’s presence going with Joshua is equal to the Word of the Lord being with him. How important do you think it is to study, memorize, and keep God’s words in our hearts?

The Lord promises Yehoshua that His Word (Memra) will be with him and sustain him as he enters in to take the Promise Land. The Word of God will go forth with Joshua and all of the people and sustain them.

פרשת נצבים-וילך תרגום אונקלוס ספר דברים פרק לא פסוק כג
כג וּפְקִיד ית יהושע בר נון ואמר תקף ואלים ארי את תעל ית בני ישראל
לארעא די קנימית להון ומימרי יהי בסעדה:

Today we know that the Hebrew Scriptures were translated into Aramaic known as the Targumim. The earliest date for the Aramaic translations is believed to be written from the time of the Babylonian Exile and then return to Yisrael according to the books of Ezra and Nehemiah from the Ketuvim (writings) in the Tanakh. The Aramaic translations were designed to meet the needs of uneducated people who did not know the Hebrew language. After the destruction of the Temple of Jerusalem (70 AD), the Targum Onkelos became the standard Aramaic text in the synagogues where scripture was read aloud with the translation in Aramaic.

It is interesting reading the Targum Onkelos on *Devarim / Deuteronomy 31:23*, we see the translation into Aramaic saying that the Word (Memra) of the Lord will sustain Yehoshua (ומימרי יהי בסעדה). This translation paraphrase and comment on the Hebrew Scriptures. We believe that the people of the first century were very familiar with the Aramaic translations. Therefore this scripture in *Devarim / Deuteronomy 31:23* was well known that says ומימרי יהי בסעדה “and my Memra (Word) will sustain you.” There is a definitive doctrine that

was in place on the understanding that God’s Word is life sustaining. The life of the righteous man who does not walk in the counsel of the wicked, does not stand in the path of the sinner and does not sit in the seat of the scornful but delights in the Torah of God. We are made complete, made whole, and sustained by the Word of God and in His Messiah Yeshua who is the Living Word of God. This is why Yeshua taught on the importance of His words and being true disciples and children of Avraham (read *John 8*). Do you see the consistency throughout Scripture, the Messiah of God whom God established will save His people?

In John chapter 8, Yeshua went to the Mount of Olives and then to the Temple in Jerusalem (Beit HaMikdash, בֵּית־הַמִּקְדָּשׁ). Yeshua began to speak about who He is and about the One who had sent him (God our Father in Heaven). Studying the Aramaic text that says ומימרי יהי בסעדה “and my Memra (Word) will sustain you” there appears to be an interesting message contained within the life giving Word of God in Yeshua’s Words in *John 8:31-43*. Yeshua acknowledges that those who he is speaking to are the “descendants of Avraham” (σπέρμα Ἀβραάμ ἐστε) in Greek literally means “seed of Avraham you are.” The interesting thing is that though the Pharisee’s were the seed of Avraham, they were not Avraham’s “children” because they do not do the things that Avraham did out of faith. Can you see the connection here in Yeshua’s words and with the Torah Portion from Parashat Ki Tavo and Vayelech along with our Psalm? The entire discussion is centered on λόγῳ τῷ ἐμῷ “My Words,” the words that Yeshua is speaking, the Word of God according to the Torah (Tanakh), and being true children of Avraham. To be a true child of Avraham, one needs to have the Word of God inside in order to sustain and support us like God said to Joshua ומימרי יהי בסעדה. It is interesting that Joshua (Yehoshua) whose name means “the Lord’s salvation” will be sustained by God’s Memra (His Word). The Torah principle that Yeshua is teaching here in *John 8:31-34*, is about himself, the living Word of God (*John 1:1-14*), the light of the world (*John 8:12*), the Lord’s Salvation, His Messiah. This Torah principle of the life sustaining Word of God is what David was thinking of in *Tehillim / Psalms 3:5*.

The Pharisees in this time thought that their place in heaven was guaranteed by their birthright. Yeshua acknowledged their birthright but corrected their understanding that they are not guaranteed a place in heaven. The true children of Avraham are those who do the works of Avraham (τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε: vñv). The works of Avraham are to live out our salvation by faith just like David was doing in the midst of his troubles with his son Absalom He trusted in the Lord God and in His Word. David heard the voice of the Lord God (שָׁמוֹעַ תְּשִׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ) and then lived to do according to that faith! Are we living with this kind of faith?

John 8:31-43

Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἔστε, καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. ἀπεκρίθησαν πρὸς αὐτόν, Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ δεδουλεύκαμεν πώποτε: πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε; ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας. ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα: ὁ υἱὸς μένει εἰς τὸν αἰῶνα. ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε. οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε: ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. ἂ ἐγὼ ἐώρακα παρὰ τῷ πατρὶ λαλῶ: καὶ ὑμεῖς οὖν ἂ ἠκούσατε παρὰ τοῦ πατρὸς ποιεῖτε. ἀπεκρίθησαν καὶ εἶπαν αὐτῷ, Ὁ πατήρ ἡμῶν Ἀβραάμ ἐστιν. λέγει αὐτοῖς ὁ Ἰησοῦς, Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε: νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἣν ἤκουσα παρὰ τοῦ θεοῦ: τοῦτο Ἀβραάμ οὐκ ἐποίησεν. ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. εἶπαν [οὖν] αὐτῷ, Ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα: ἓνα πατέρα ἔχομεν τὸν θεόν. εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ θεὸς πατήρ ὑμῶν ἦν, ἠγαπάτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἦκω: οὐδὲ γὰρ ἄπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν. διὰ τί τὴν λαλίαν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.

John 8:31-43

8:31 So Jesus was saying to those Jews who had believed Him, 'If you continue in My word, then you are truly disciples of Mine; 8:32 and you will know the truth, and the truth will make you free.' 8:33 They answered Him, 'We are Abraham's descendants and have never yet been enslaved to anyone; how is it that You say, 'You will become free?'' 8:34 Jesus answered them, 'Truly, truly, I say to you, everyone who commits sin is the slave of sin. 8:35 'The slave does not remain in the house forever; the son does remain forever. 8:36 'So if the Son makes you free, you will be free indeed. 8:37 'I know that you are Abraham's descendants; yet you seek to kill Me, because My word has no place in you. 8:38 'I speak the things which I have seen with My Father; therefore you also do the things which you heard from your father.' 8:39 They answered and said to Him, 'Abraham is our father.' Jesus said to them, 'If you are Abraham's children, do the deeds of Abraham. 8:40 'But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God; this Abraham did not do. 8:41 'You are doing the deeds of your father.' They said to Him, 'We were not born of fornication; we have one Father: God.' 8:42 Jesus said to them, 'If God were your Father, you would love Me, for I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me. 8:43 'Why do you not understand what I am saying? It is because you cannot hear My word. (NASB)

The work of the Messiah is understood based on the scriptures (Tanakh) to deliver the people from exile and to bring them into the Promised Land which involved having a correct relationship with the Lord in the way one lived and by faith. Having a correct relationship with the Lord was synonymous with being the children of Avraham, believing in God's Word and having God's Word written on our hearts (*Jeremiah 31:31-35*). This is consistent with the first century thought process understanding God's promise that **וְאָנֹכִי אֶמְצָא** "I will be with you" and **וּמִמְרָאִי יְהִי כְּסֵעָדְךָ** "my Memra (Word) will sustain you." The Lord God is working to build a relationship with us first and foremost so that we could become His people and He would be Our God (*Vayikra / Leviticus 26*, **וְהָיָה יְהוָה לֵאלֹהֵימָהּ וְהָיָה לִי-לְעַם**). The purpose of the sustaining power of God's Word is to bring us, the people of God, into a correct relationship with the Lord God Almighty. We need to be able to hear His voice (**שָׁמוּעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ**), and hear Yeshua's Words (ἀκούειν τὸν λόγον τὸν ἐμόν). And most importantly, to glorify His name! The promise of Abraham was that all the nations would be blessed in his seed as the Lord said in Parashat Lech Lecha (*Bereshit / Genesis 12*, **וְאָנֹכִי אֶמְצָא לְגוֹי גָּדוֹל וְאֶבְרַכְךָ וְאֶגְדָּלְךָ וְשִׁמְךָ יִהְיֶה בְּרַכָּה: ג וְאֶבְרַכְךָ מְבְרַכְיָךְ וּמְקַלְלְךָ אָאָר וְנִבְרַכְוּ בְךָ כָּל כְּנָעַנִים**). Yeshua's Words are life sustaining and it is the Lord God Almighty and His Messiah that sustains us in His salvation.

According to the Hebrew Scriptures, David named his son "Absalom" (**אַבְשָׁלוֹם**) a name that consists of two words **אב** (Father) and **שָׁלוֹם** (Peace) most likely to say the "peace of his father" or "his father's peace" referring to David the father of Absalom. Unfortunately, everything about Absalom's life did nothing to bring peace to David. In *Tehillim / Psalms 3* David is crying out to the Lord saying **כִּי יִהְיֶה מָה-רַבּוּי עָלַי: ב** "3:1 O Lord, how my adversaries have increased! Many are rising up against me." David then says **ג רַבִּים אֲמָרִים לְנַפְשִׁי אֵין יְשׁוּעָתָהּ לּוֹ בְּאֱלֹהִים סָלָה: ב** 3:2 *Many are saying of my soul, 'There is no deliverance for him in God.'* Selah. (NASB) The cross references on these verses direct our attention

<p style="text-align: center;">ספר שמואל ב פרק טז פסוק ה-יג</p> <p>ה וּבָא הַמֶּלֶךְ דָּוִד עַד-בְּחֻרִים וַהֲנֵה מִשָּׁם אִישׁ יוֹצֵא מִמְשִׁפַּחַת בֵּית-שָׁאוּל וְשָׁמוֹ שִׁמְעִי בֶן-גֵּרָא יֹצֵא וּמִקְלָל: וַיִּסְקַל בְּאֲבָנִים אֶת-דָּוִד וְאֶת-כָּל-עַבְדֵי הַמֶּלֶךְ דָּוִד וְכָל-הָעָם וְכָל-הַגִּבּוֹרִים מִיְמֵינוֹ וּמִשְׂמָאלוֹ: ז וְכֹה-אָמַר שִׁמְעִי בְקַלְלוֹ צֵא צֵא אִישׁ הַדָּמִים וְאִישׁ הַבְּלִיַעַל: ח הַשֵּׁיב עָלֶיךָ יְהוָה כֹּל דְּמֵי בֵית-שָׁאוּל אֲשֶׁר מָלַכְתָּ תַחֲתָו [תַחֲתָיו] וַיִּתֵּן יְהוָה אֶת-הַמְּלוּכָה בְיַד אַבְשָׁלוֹם בְּנֵה וַהֲנֵה בִרְעֻתָהּ כִּי אִישׁ דָּמִים אַתָּה: ט וַיֹּאמֶר אַבְשָׁי בֶן-צְרוּיָה אֶל-הַמֶּלֶךְ לָמָּה יִקְלַל הַכֶּלֶב הַמֵּת הַזֶּה אֶת-אֲדֹנָי הַמֶּלֶךְ אֲעַבְרָה-נָא וְנָאֲסִירָהּ אֶת-רֹאשׁוֹ: י וַיֹּאמֶר הַמֶּלֶךְ מֶה-לִּי וְלָכֶם בְּנֵי צְרוּיָה כִּי [כֹה] יִקְלַל וּכְי [כִּי] יְהוָה אָמַר לוֹ קַלַּל אֶת-דָּוִד וּמִי יֹאמַר מִדּוֹעַ עֲשִׂיתָהּ כֵּן: יא וַיֹּאמֶר דָּוִד אֶל-אַבְשָׁי וְאֶל-כָּל-עַבְדָּיו הִנֵּה בְנֵי אֲשֶׁר-יֹצֵא מִמֵּעֵי מִבְּקָשׁ אֶת-נַפְשִׁי וְאֶף כִּי-עָתָה בֶן-הַיְמִינִי הִנְחֹו לוֹ וַיִּקְלַל כִּי אָמַר-לוֹ יְהוָה: יב אוּלַי יִרְאֶה יְהוָה בְּעוֹנֵי [בְּעֵינַי] וְהָשִׁיב יְהוָה לִי טוֹבָה תַחַת קַלְלָתוֹ הַיּוֹם הַזֶּה: יג וַיֵּלֶךְ דָּוִד וְנֹאנְשָׁיו בְּדַרְךָ ס וְשִׁמְעִי הֵלֵךְ בְּצִלְעֵ הַהָר לְעֲמָתוֹ הַלּוֹךְ וַיִּקְלַל וַיִּסְקַל בְּאֲבָנִים לְעֲמָתוֹ וַעֲפָר בְּעַפָּר:</p>	<p>2 Samuel 16:5-14</p> <p>16:5 When King David came to Bahurim, behold, there came out from there a man of the family of the house of Saul whose name was Shimei, the son of Gera; he came out cursing continually as he came. 16:6 He threw stones at David and at all the servants of King David; and all the people and all the mighty men were at his right hand and at his left. 16:7 Thus Shimei said when he cursed, ‘Get out, get out, you man of bloodshed, and worthless fellow! 16:8 ‘The Lord has returned upon you all the bloodshed of the house of Saul, in whose place you have reigned; and the Lord has given the kingdom into the hand of your son Absalom. And behold, you are taken in your own evil, for you are a man of bloodshed!’ 16:9 Then Abishai the son of Zeruiah said to the king, ‘Why should this dead dog curse my lord the king? Let me go over now and cut off his head.’ 16:10 But the king said, ‘What have I to do with you, O sons of Zeruiah? If he curses, and if the Lord has told him, ‘Curse David,’ then who shall say, ‘Why have you done so?’’ 16:11 Then David said to Abishai and to all his servants, ‘Behold, my son who came out from me seeks my life; how much more now this Benjamite? Let him alone and let him curse, for the Lord has told him. 16:12 ‘Perhaps the Lord will look on my affliction and return good to me instead of his cursing this day.’ 16:13 So David and his men went on the way; and Shimei went along on the hillside parallel with him and as he went he cursed and cast stones and threw dust at him. 16:14 The king and all the people who were with him arrived weary and he refreshed himself there. (NASB)</p>
--	---

We study the life of David and see that in 2 Samuel 13, Ammon lusted for his half sister Tamar and raped her. She was disgraced, and as a result no man would want to marry her. When her brother Absalom found out about the rape he remained silent and took her in to live with him. David heard about this, was angry, but did not take any action. In his love for his children he did not do the right thing, having Ammon punished for rape and incest of his sister. This was a clear violation of God’s commands. As a result of David’s failure to take action against Ammon, Tamar was further disgraced because of the injustice that was occurring at the hand of David the king. Because the king did not do anything, Absalom was filled with anger, resentment, and revenge. Two years later Absalom made arrangements to have Ammon killed by his servants while attending a party at his house. Absalom then fled the country in fear of his father David. These events led to the fulfillment of the curse Nathan the prophet pronounced upon him as a result of his sin with Bathsheba in 2 Samuel 12:10-12. David did not punish his sons, and then wanted to make reconciliation with Absalom, to allow him to return to Jerusalem. With reconciliation in the eyes of the people between the king and his son, Absalom proceeded to steal away the hearts of the men of Israel. Then in the course of 4 years he persuaded many from among the tribes of Israel to pronounce him king over Israel. David then fled from Jerusalem. When King David came to Bahurim a man come out from the family of the house of Saul a Benjamite and cursed and threw stones at David. As a result of these things, Abishai wanted to kill the man (16:9 *Then Abishai the son of Zeruiah said to the king, ‘Why should this dead dog curse my lord the king? Let me go over now and cut off his head.’ (NASB)*) however David said *לִי יְהוָה וְהָשִׁיב יְהוָה לִי טוֹבָה תַחַת קַלְלָתוֹ הַיּוֹם הַזֶּה: 16:12 ‘Perhaps the Lord will look on my affliction and return good to me instead of his cursing this day.’ (NASB)* Eventually a battle broke out between the armies of David and Absalom. And in 2 Samuel 18 we read of the battle that took place in the forest of Ephraim.

ספר שמואל ב פרק יח פסוק ה-ח	2 Samuel 18:5-8
<p>ה וַיִּצַו הַמֶּלֶךְ אֶת-יֹאבָב וְאֶת-אַבִּישָׁי וְאֶת-אִיִּתַי לֵאמֹר לֵאט-לִי לַנֶּעַר לְאַבְשָׁלוֹם וְכָל-הָעָם שָׁמְעוּ בְּצִוֹת הַמֶּלֶךְ אֶת-כָּל-הַשָּׂרִים עַל-דְּבַר אַבְשָׁלוֹם: וַיֵּצֵא הָעָם הַשָּׂדֶה לְקִרְיַת יִשְׂרָאֵל וַתְּהִי הַמִּלְחָמָה בְּיַעַר אֶפְרַיִם: ז וַיִּנְגְּפוּ שָׁם עִם יִשְׂרָאֵל לְפָנָי עַבְדֵי דָוִד וַתְּהִי-שָׁם הַמַּגֵּפָה גְדוֹלָה בַּיּוֹם הַהוּא עַשְׂרִים אֲלָף: ח וַתְּהִי-שָׁם הַמִּלְחָמָה נִפְצוֹת [נִפְצוֹצַת] עַל-פָּנָי כָּל-הָאָרֶץ וַיָּרַב הַיַּעַר לֶאֱכָל בָּעָם מֵאֲשֶׁר אָכְלָה הַחֶרֶב בַּיּוֹם הַהוּא:</p>	<p>18:5 The king charged Joab and Abishai and Ittai, saying, ‘Deal gently for my sake with the young man Absalom.’ And all the people heard when the king charged all the commanders concerning Absalom. 18:6 Then the people went out into the field against Israel, and the battle took place in the forest of Ephraim. 18:7 The people of Israel were defeated there before the servants of David, and the slaughter there that day was great, 20,000 men. 18:8 For the battle there was spread over the whole countryside, and the forest devoured more people that day than the sword devoured. (NASB)</p>

It is interesting in the later years of David’s life, in the written record we do not see David praying and asking the Lord what to do in these matters. He does not seek the will of God as he did in his youth. In his youth David “*inquired of the Lord*” on numerous occasions before making important decisions such as is written in *1 Samuel 23:2 or 30:8*. He desperately wanted to do God’s will and know whether God was leading him to do the right thing. Yet somehow in his later years after he became king, he began to rely on the advice of others around him and his own personal feelings. Obedience to God’s word and the use of wisdom and discernment were abandoned for natural thinking and worldly understanding. The Scriptures tell us that because of the blood shed during his forty years as king, he was not allowed to build the temple for God. The bloodshed that had occurred through his life affected his heart and his relationship with the Lord. There was so much sin on his hands. As a result, the construction of the 1st Temple was given for his son Solomon to complete. Then finally, when the time drew near for David to die, he gave this charge to Solomon in *1 Kings 2:2*. יְהוָה | וְשָׁמַרְתָּ אֶת-מִשְׁמַרְתָּ | יְהוָה ב אֲנֹכִי הִלֵּךְ בְּדַרְכֶּךָ כָּל-הָאָרֶץ וְחִזַּקְתָּ וְהָיִיתָ לְאִישׁ: ג וְשָׁמַרְתָּ אֶת-מִשְׁמַרְתָּ | יְהוָה ב אֲנֹכִי הִלֵּךְ בְּדַרְכֶּךָ לְלַכֵּת בְּדַרְכֶּיךָ לְשָׁמֹר חֻקֹּתַי מִצְוֹתַי וּמִשְׁפָּטַי וְעֲדוֹתַי כְּפָתוּב בְּתוֹרַת מֹשֶׁה לְמַעַן תִּשְׁפִּיל אֶת כָּל-אֲשֶׁר תַּעֲשֶׂה וְאֵת כָּל-אֲשֶׁר תִּפְנֶנָּה שָׁם: ד לְמַעַן יָקִים יְהוָה אֶת-דְּבָרֹךְ אֲשֶׁר דִּבַּר עָלַי לֵאמֹר אִם-יִשְׁמְרוּ בְנֵיךָ אֶת-דַּרְכֶּם לְלַכֵּת לְפָנָי: 2:2 *‘I am going the way of all the earth. Be strong, therefore, and show yourself a man. 2:3 ‘Keep the charge of the Lord your God, to walk in His ways, to keep His statutes, His commandments, His ordinances, and His testimonies, according to what is written in the Law of Moses, that you may succeed in all that you do and wherever you turn, 2:4 so that the Lord may carry out His promise which He spoke concerning me, saying, ‘If your sons are careful of their way, to walk before Me in truth with all their heart and with all their soul, you shall not lack a man on the throne of Israel.’ (NASB) David says יְהוָה אֱלֹהֶיךָ | וְשָׁמַרְתָּ אֶת-מִשְׁמַרְתָּ | יְהוָה אֱלֹהֶיךָ “Observe what the Lord your God requires” that is “to walk in his ways, and keep his decrees and commands, his laws” walking in righteousness and justice “so that you may prosper in all you do and wherever you go and that the Lord may keep his promise to me: ‘If your descendants watch how they live, and if they walk faithfully before me with all their heart and soul, you will never fail to have a man on the throne of Israel.”* These are things David forgot to do later on in his own life. We need study the Scriptures and learn from his mistakes so that we do not repeat them.

א מִזְמוֹר לְדָוִד בְּבָרְחוֹ (א מִזְמוֹר לְדָוִד בְּבָרְחוֹ) David wrote *Tehillim / Psalms 3* when he fled from the presence of Absalom according to the first verse in the Hebrew bible. While David did not seek the direction of the Lord God Almighty, he still understood that God is our deliverer and our savior. In the midst of the trouble he was going through, the taunts of the people, and his son desiring to see him killed, David expressed words of comfort that the Lord had given him in the past. God’s protection in the past led him to realize that the Lord is his shield (מִגֵּן) and his glory (כְּבוֹדִי), that the Lord God is the One who is able to

lift up his head (וַיִּמְרֵם רֹאשׁוֹ). The text indicates that in the midst of his worrying David had some trouble sleeping, however, realizing that the Lord has heard his cry has enabled him to sleep and awake (ה' קוֹלִי אָל-יְהוָה אֶקְרָא וַיַּעֲנֵנִי מֵהַר קִדְשׁוֹ סֵלָה: 1 וְאֲנִי שָׁכַבְתִּי וַאֲשַׁנָּה הִקְיִצוּתִי כִּי יְהוָה יִסְמְכֵנִי: 3:4 *I was crying to the Lord with my voice, And He answered me from His holy mountain. Selah. 3:5 I lay down and slept; I awoke, for the Lord sustains me. (NASB)*) David believed even in the midst of what was coming upon him and his family, his hope was in the restoration of God's grace upon his life we understand this from his words of mercy to those who were cursing him (2 Samuel 16:12). The most important thing from David's life that we can glean from is that no matter how much David had sinned he still believed, trusted, and repented, and continued on in the Lord God Almighty. As a result of the Lord's past actions, David believes that God is with him and this gives him a renewed courage to face his enemies (2 Samuel 18:7) even though they number in the thousands (Tehillim / Psalms 3:3-6). The final statement acknowledging the Lord as the source of Salvation and blessing for His people (Tehillim / Psalms 3:7-8) we realize that throughout history God has moved to establish His covenant with each and every one of us. The world tells us אֵין יְשׁוּעָתָהּ "there is no salvation" but we know God has provided His "salvation" (Yeshua, הַיְשׁוּעָה). Truly Salvation is from the Lord and contained within the Scriptures we know that God saves and He does so in and through His Messiah Yeshua. Let's Pray.

Heavenly Father,

We praise Your holy name in the revelation of Scripture and in the truth that we have learned according to the Scriptures. We believe the Scriptures reveal Yeshua as the promised Messiah of God. Thank you Lord that in the fullness of Your mercy and grace You have provided for us atonement according to Your Word in Yeshua the Messiah. The atonement that You have provided is an absolute necessity for us to receive forgiveness. Help us to accept, embrace, and believe with all our hearts, our minds, and our strength that Yeshua is Lord and help us to make Him Lord of our lives. Help us to effectively proclaim the life, death, and glorious bodily resurrection of Yeshua the Messiah. Help us to draw near to You in righteousness and in truth. Please forgive us of my sins and have mercy upon us Lord. Cleanse us from all sin in Yeshua's name. Help us to grow closer to You and to be filled with Your presence in our lives. Sanctify us in Your Holy Word Lord and in Your Son Yeshua. Help us to sanctify you Lord in our hearts, in our lives, and in all that we do. Thank You for everything You have done for us. We praise Your Holy Name and give You all of the honor, and the praise forever and ever.

In Yeshua's (Jesus') Name I pray! Amen!